6: McFee E-4,5 (1959-1967) 1972 NF6 Blackfoot NF6

dynamic one, and included remarks that were critical of his own candidacy or performance in office. On one occasion the interpreter gave introductory recognition to candidates who were unable to attend and commented that "your support at the polls would be most appreciated" by those candidates. People running for office draw upon ties of kinship that might have been overlooked or ignored in the recent past. It is often said that if you can get the support of a few key people you can be assured of the "full-blood vote," indicating the belief that kinsmen will vote with their family leaders.

People of both orientations attend church services according to individual interests and needs. Leaders of the different denominations actively proselyte among both unaffiliated people and the membership of the other churches. Interest in church attendance appears to follow the patterns indicated in the responses to my questionnaire where only three of the Indian-oriented and four of the white-oriented reported regular church attendance.

Rodeos and sports events are occasions for the largest gatherings which include relatively equal attendance and participation by people of both orientations. The rodeo attracts the largest crowds. These are public events open to all who buy a ticket and are given wide publicity; the participants are largely local people and drawn from both orientation groups.

People from both groups were seen in attendance at rodeos held in Browning and at Birch Creek during each summer of fieldwork. The informal grouping in the stands and around the grounds appear to be based on family and friendship ties. Families—parents, children and grandchildren—sit together. People apart from their families sit with their friends. In the rural areas, the spectators sit in cars and trucks, or stand around the arena. They cheer for their kinsmen and friends and jeer at the opposition; it is a lively and often moving crowd. Cultural orientations appear to operate in the smaller groupings that make up the larger crowds.

The sports events draw smaller numbers of people than do the rodeos, but the nature of participation and attendance is similar. One such event, an elementary school track meet I attended, appeared particularly noteworthy because it is comparable in many respects to the Easter Egg Hunt described later in this section.

This track and field meet between the Browning and neighborhood elementary schools was an activity in which children took part without regard to the orientation of their families. It was held at the Browning High School track on a cold, blustery spring day and people of both orientations attended—parents, teachers, and track fans. Informal groupings by family and friends were noted here too, but it was a moving crowd and interaction patterns were hard to identify.

Various other public ceremonies attract participants and on-lookers from all segments of the population, usually on the basis of who has an interest in the particular event scheduled. I recall two such occasions: a ceremony honoring an Air Force contingent from Malmstrom Air Force Base near Great Falls in 1959 and the dedication of a War Veterans memorial by the War Mothers on the grounds of the Museum of the Plains Indian in 1967. Both ceremonies were held on the Museum grounds and drew participants from both orientations—Tribal Councilmen, Honorary Councilmen, the American Legion Color Guard, and in the

[i.e., White vs. Indian-orientation--Analyst]

6: McFee E-4,5 (1959-1967) 1972 NF6 Blackfoot NF6

in by bus; children from Starr School and other nearby neighborhoods came in cars driven by a teacher or parent to join in the search with the youngsters of Browning.

Members of the Browning Youth Club and the American Legion had distributed quantities of eggs, which had been boiled and colored by school children, in the furrows and stubble of the forty acre field. Some of the eggs were marked and cash awards were given to the finders of the special eggs. Prizes, donated by service clubs and local merchants, were given also for the most eggs collected by one child and to the runners-up.

This was a large area and people arrived at irregular intervals. Many watched from their cars, others moved about the periphery of the field, making an accurate count of the adults difficult, but it was apparent that the majority of those present were white and white-oriented people. Indian-oriented parents were few and even the Indian-oriented political leaders were absent.

The Fishing Derbies I witnessed drew a much smaller crowd, approximately two hundred children and sixty adults. The contests are held at a small lake adjacent to U.S. Route 2 a few miles southwest of Browning. The children fish along the shore, while the parents help with putting on bait and removing the fish that are caught. They cheer the children on, visit with each other, set up picnics, and eat. Everybody has a good time when a Fishing Derby is sponsored. An estimated third of the children taking part in these contests were from Indian-oriented families, yet only four or five Indian-oriented adults were in attendance.

In the realm of semiprivate interaction are included civic club meetings and bowling tournaments. The informants and the newspaper reports indicate an almost completely white-oriented participation in these activities.

Civic club membership is selective and based upon business, school, or political leadership. The selection factors are many and complex but it is clear that very few Indian-oriented people belong to these organizations—these are areas of predominantly white-oriented interaction.

Newspaper reports indicate that selective factors operate to maintain a predominantly white and white-oriented participation, particularly in team and tournament play, at the bowling alley. Factors of social selection also work in private gatherings and visiting patterns between families and friends. The bonds of kinship draw some of the Indian-oriented into the visiting patterns of white-oriented people, but these occasions are infrequent. Economic and status factors also appear to be important determinants of Indian-oriented participation in private activities.

Other Social Expressions of Orientation

The social division of the community that I am describing is given overt, but inexact, recognition by the use of the labels—"mixed-blood" and "full-blood." These "racial" stereotypes are used in many contexts but in most cases point up a division in culture that is only partially related to the number of Indian ancestors of any individual.

Ewers remarked on the rapid hybridization of the tribe and the decreasing

6: McFee E-4,5 (1959-1967) 1972 NF6 Blackfoot NF6

affairs that attract the Indian audience. Where the social activity contains some symbol of Indian-ness, the Indian-oriented turn out. The Indian Days Celebration, the Indian social dances, bundle openings, stick games, and song services are highly symbolic to the Indian. Consequently, the attendance at these is mainly Indian-oriented. Conversely, white-oriented interest is minimal.

Where the occasions lack continuity with Indian interests, or lack some symbolic aspect for Indian identification, the Indian-oriented fail to participate. In the areas of sociality where mixed audiences were reported, some Indian identification symbols can be recognized. The rodeo, for instance, is directly related to past Indian experience with horses and with cattle raising—a form of white economic activity at which the Indian has achieved some success.

Sports events, too, carry some of the flavor of racing, physical activity and prowess from the past, and again, and probably of more significance, these are areas in which the Indian has been able to achieve a success recognized as such by the members of the dominant society. When viewed in this light, the Easter Egg Hunt stands in sharp contrast to the children's track meet. Sports are given Indian recognition while an Egg Hunt symbolizes nothing Indian. Indian-oriented people turn out to watch their children compete in the track meet but not at the Egg Hunt.

The high school commencement appeared to attract more Indian-oriented persons than did the eighth grade graduation program, but this may be because the high school valedictorian was an Indian. He was a symbol of Indian success in a white man's game, and it was success by an Indian who practiced Indian ways.

The observed interaction patterns indicate that there are separate social groups. Examination of the values and status systems will further substantiate this relationship and give additional insight into the reasons behind the kinds of participation in community and private social affairs.